

motion but never going. Let the churches go on to victory. Theories about the authorship of Genesis do not amount to much, but to save men is of infinite moment.

—'Domicide.' This is a word which has been given to the world by Commander Booth-Tucker of the Salvation Army. It is most expressive, and corresponds with homicide. The one means the killing of a man the other the slaying of a home, and yet strange to say homicide is considered illegal, and the other is, well, it is overlooked almost entirely in the criminal jurisprudence of the country. Strange, is it not? when the 'slaying of a home' may be more heinous than the other, for more persons may be involved in its destruction and the consequences more far reaching in their effects. The drink traffic is a great home destroyer and yet our people legalize this fell destroyer, and men vote to perpetuate the monster and then go to prayer meeting and pray God to have mercy upon the heart-broken wife and helpless children. They had better answer their own prayers. Better vote as they pray.

### Baptist Union.

DEAR EDITOR:—One by one our churches are taking action on the "Basis of Union" and reporting to the Committee. It is our purpose to mention each week, in the MESSENGER AND VISITOR, the names of churches taking such action. We are hoping after the November Conference meetings are held that scores of churches will inform us of their favorable action.

We report for this week as voting in favor of Union the following churches: in Nova Scotia, Annapolis, Granville Ferry, Port Medway, Margaree, in New Brunswick, Pennfield, Beaver Harbor, Andover, Forest Glen, St. Martins, Campbellton. Will Pastors or Church Clerks notify the undersigned as soon as possible after church action is taken?

St. John, Oct. 31.

G. O. GATES.

### Isaac's Harbour and Goldboro.

There are two beautiful villages situated on either side of what is commonly known as Isaac's Harbor. They are reached from the outside by steamers or sailing vessel, or by rail and coach or private conveyance. Antigonish is the getting-off place if one goes by train, a ride of 30 miles by coach to Country Harbor Cross Roads and 18 miles further will take you to Isaac's Harbor one of the most beautiful spots along the shore of Eastern Nova Scotia. It was the privilege of the writer to spend a couple of weeks preaching to the two pastorless churches located on either side of this harbor. Six years ago there was only one church building and one church organization. The meeting-house was on the west side, a large and commodious structure. Thither all the tribes went to worship. The people on the east side crossed in their boats for forty years and more, and thought it was just the thing for them to do. Six years ago there came division. Its cause if anybody knows, need not be mentioned. The friends who were living on the east side said: "We will have a church of our own. We are large enough and good enough and great enough, and as good-looking as most people. We want a church. And a church of their own they have—both material and spiritual. It was right for them to have a building and to have service in it, the other part is not so clear to some of us. But be that as it may, there they are and there they are going to remain. The building is not finished inside. It will cost some five or six hundred dollars to complete and furnish. It is an ornament to the place and a credit to the people. At present services are held in the vestry. For the past six years there have been two pastors in each church, Pastors Lawson and Warren in the Isaacs Harbor church, and Pastors Rutledge and Brown in the Goldboro church. These good brethren did their best and their works do follow them. To an observer it looks very much like a waste of energy and zeal, to say no more, to have two men settled in this community. With 150 families or so, one pastor should be able to care for both churches, giving an alternate service to both, each Lord's day. The work would keep him busy and there would be no danger of being consumed by rust. The field would be compact and the people are all that a man could desire to work for and with, who has some tact a little judgment, a good supply of common-sense and grace to accompany. These are needed anywhere if a fair measure of success is expected. There is not a finer field for Christian work in these Maritime Provinces, for the right man. It is too cramped for two men and they would find themselves hampered in many ways. The time may not be opportune for a union under one pastor, but there is no doubt about this being the proper thing to do. The Goldboro church has expressed its readiness to unite under one pastor. The Isaacs Harbor people do not see their way clear to do so. This should cause no surprise. Services have always been held in their church every Lord's day both morning and evening, and it seems to some of the brethren as if this ought to continue. It is not a question of ability to sustain a pastor on either side, but what is the best for all the interests involved—for the cause of God as a whole. To do so much for self leaves but little for others and for outside work, both at home and abroad. One

pastor for both churches, well-supported, and the difference given to missions, would be very desirable, since the destitution elsewhere is so great. To the eye of an observer this seems the wiser thing to do in this community. But whether this thing materializes or not in the near future, the writer has only good things to say of the people on either side of the Harbor, and of both churches. Neither of them is in the fore-front of missionary endeavor, but here is where the work of the pastor comes in, to train his people, by precept and example—the former is no good without the latter, to lead them out of themselves, to help them see things as the Master saw them and encourage them to rise to the height and privilege of their high calling in Christ Jesus. To have such men in your congregation as are familiarly known all over the place as Uncle Steve Mac, Uncle Reub Mac, and Uncle John no need of the Mac there, everybody knows who is meant. Capt. White and Capt. Will Mac, Uncle Spencer and Uncle Dimock, Uncle George and last though by no means least, Uncle Simon; but why go further? The young people, they abound. It is enough to make the heart leap to see them and to feel what possibilities lie latent all about the place. In Goldboro there is Uncle Sam and Uncle Bill and Uncle Chute, and Captain Theodore and Captain Simon and Willie Mac, etc. The Giffins abound. It is strange how many people are either 'Uncle' or 'Captain' to the others.

Well, the man who can capture this people and hold them has a work to do that will be worthy of his best endeavor. They are not all angels, if they are, their disguise is by no means complete, but they are men and women who are worth working for, and taking by the hand to lift up, and help to fight the battle of life more worthily. May the good Lord send the right man to this place to do the work, which the Master wants done in Isaacs Harbor.

There are other vacant fields in Guysboro. The Seal Harbor and New Harbor churches are pastorless since Bro. Flick left them to pursue his studies at Acadia, unless Bro. Colborne has consented to spend the winter with them. It was very gratifying for an old Acadia boy to learn that the new boys are doing so well on the fields where they have spent their summer. Port Hillford, Wide Harbor and Fishermans Harbor, are enjoying the services of the indefatigable Carter, who is abundant in labors. East, again at Canso, there is the true and trusty Chipman who never fails, and is always ready for every good word and work. Bro. Carpenter is at Half Island Cove, Queensport, and Whitehead, and is commending himself to the brethren by his desire to help. He finds the work hard, and up hill, but is not without encouragement. At the head of the Bay is Guysboro, beautiful for situation, where Pastor McLearn and his energetic wife are bringing things to pass. The church has a gem of a meeting-house, and practically paid for. Thanks to the devotion of the faithful few, who never faltered in their zeal and devotion, and are deservedly happy as they see the fruit of their labors crowned with such success. Just a few miles up at the head of Milford Haven is the thriving village of Boylston, Bro. McDougald is getting hold of things and the outlook for that field is bright with promise. The district meeting which was held in the Guysboro church and which took the writer there at this time was in session. As the meetings have been already reported, there is no need for present reference. Pastor Beals of Antigonish was present as the head, good and true, fearless and faithful. It is always a pleasure to grip his hand. Antigonish is to be congratulated in having such a brother to minister to them in holy things. Would that his health were more vigorous.

Rev. W. H. Robinson, who is so lovable in spirit and gentle in manner, was also present. He is just the man to represent the MESSENGER AND VISITOR in church and home. There are some choice spirits to be found in the churches of Antigonish and Guysboro. May their shadows never grow less. A man is greatly needed for the churches of Country Harbor, Goshen, and Aspen. They should be helped. They are worthy of it.

### Boston Letter.

The Protestant Episcopal Convention opened its sessions in the city on Oct. 5th and continued its deliberations for more than two weeks.

Some steps were taken toward the decision to elevate one of the bishops of the United States to the position of Primate of the Episcopal church in this country. No definite decision was reached during this Convention but sufficient evidence of the general feeling was given to indicate that the Episcopalians on this side the water will soon have a Primate as well as in England.

The discussion which was of the greatest interest outside the Convention related to the divorce question. The proposal was presented to make it impossible for any divorced persons to be re-married. At present the clergy are allowed to re-marry the innocent party in the case of divorce. On the new proposition the house of bishops and the house of deputies were divided so that the motion for change failed to carry.

There was present a very large representation of laymen and clergy and bishops from this and other countries. But the conspicuous figure of the Convention was the Archbishop of Canterbury; and this statement is not intended to be

disrespectful to Bishop Potter of New York whose name has become so prominent through its connection with a new saloon venture. The imposing feature of the Convention was the opening service in Trinity church with its long procession of surpliced choir and the clergy of various orders with the peculiar vestments of their respective ranks, the Archbishop with his rich insignia, duly attended, being the centre of attraction. There was a similar service at the close of the sessions but it lacked the august presence of the English Primate. One could not fail to contrast the pomp and ceremony of such occasions with the modest carriage of the great Apostle Paul and with the simplicity of our Master.

The Archbishop of Canterbury spoke to a large company of the ministers of Boston and vicinity in Park street church. On that occasion as on others during his visit to America he spoke very feelingly of religious liberty. His remarks in the Park street church on the subject of liberty were true and well expressed and worthy a speaker pronounced in opposition to tyranny of conscience, but they were utterly out of harmony with a sympathy even tacit, with the inhuman outrages on conscience which are being perpetuated on our brethren, the non-conformists of England, in the interests of the established church. Such worm and strong utterances regarding liberty by the highest dignity of the church of England seems the bitterest irony. A. F. N.

### Brown University.

PROVIDENCE, R. I., OCT. 26, '04.

For the second time Brown University has been honored by a visit from Hon. James Bryce, M. P., the famous English historian and traveller, author of "The Holy Roman Empire" and "The American Commonwealth." Before an enthusiastic audience which crowded Sayles Hall to the doors Mr. Bryce delivered an address Tuesday afternoon on "The Place of Roger Williams in Church and State." In an eloquent introductory address President William H. P. Faunce said, "Without the slightest exaggeration we may say that there is no living Englishman whom we could welcome more heartily to Brown University than we welcome Mr. James Bryce, for he it is who has interpreted America to herself." He referred to Mr. Bryce and Mr. John Morley (now visiting this country) as two men "associated in love of letters, in devotion to historical study, in unquenchable faith in democracy and human freedom," and expressed the hope that Mr. Morley might also visit Providence before his return.

In the introduction to his address Mr. Bryce referred to the pleasant memories associated with his first visit to the University under the presidency of Doctor Robinson. The address was a highly interesting historic resume of the evolution of the doctrine of separation of church and state, tracing it from its seed in the New Testament, through the Roman Empire, the Middle Ages and the Reformation, to its full fruition under Roger Williams at Providence.

"There had been many voices," he said, "to proclaim that civil authority had no right to govern conscience as early as the 14th century. It was implicit in the principles of the Reformation, but unhappily the reformers did not see that their principles should have carried them to the doctrine of separation of church and state."

Following are some of his more striking sentences:

"That civil authority and religious authority, the church and the state, ought to be permanently dissociated, is an axiom not only of civic policy but of church government."

Roger Williams was not alone among the Puritan fathers in having a conscience; indeed, some of them had too much conscience. He was not a great thinker, nor strikingly original but tenacious and resolute. He grasped his principle with extraordinary firmness, he was even disputatious; yet he never lost his temper, he was gentle and sweet souled, and even the grim Puritans of the Bay State had to acknowledge that he was a 'dear fellow'.

"There is plenty of work still in determining the true limits of the freedom of conscience. What is conscience? How far does it go? What are the limits to that borderland where conscience conflicts with public interest? There are those who for conscience sake indulge in polygamy, others who refuse to call in the physician, or who violate public rules of health. How far shall a man be allowed to follow his conscience in matters of this sort?"

"The principle of the liberty of conscience will prevail, two reasons: first, because the New Testament shows that it is the essence of Christianity, and second, because history shows that it is the safest and best principle to follow."

"The lamp kindled by Roger Williams on the banks of the Seekonk has spread its light and illumined the mind of Christian men all over the world."

"The discover of great principles is of the greatest service to mankind, but he also serves who can receive such great principles, live by them, and teach others to do the same."

### Wanted.

Mr. De Wolfe, the Principal of Acadia Seminary is desirous to secure copies of the Seminary Catalogue for the following years:—1896-1897, 2 copies; 1897-1898, 2 copies; 1898-1899, 3 copies; 1899-1900, 2 copies.

If any of our readers have the above "Catalogues" will they kindly send them to Rev. H. T. DeWolfe Wolfville, N. S.